

MORE
Fruits of Solitude:
BEING
The Second Part
OF
REFLECTIONS
AND
MAXIMS,
Relating to the
CONDUCT
OF
Humane Life.

London, Printed and Sold by T.
Sowle, in White-Hart-Court, in
Gracious-Street, 1702.



R

T

wa

N

ho

za

B

ru

THE
Introduction
TO THE
READER.

THE Title of this
Treatise shows, there
was a former of the same
Nature; and the Author
hopes, he runs no Ha-
zard in recommending
Both to his Reader's Pe-
rusal. He is well aware
A 2 of

The Introduction.

of the low Reckoning;
the Labours of Indiffe-
rent Authors are under,
at a time, when hardly
any Thing passes for
Currant, that is not Cal-
culated to Flatter the
Sharpness of Contending
Parties. He is also sen-
sible, that Books grow a
very Drug, where they
cannot Raise and Support
their Credit, by their
own Usefulness; and
how far this will be a-
ble to do it, he knows
not; yet he thinks him-
self



The Introduction.

self tollerably safe in making it Publick, in three respects :

First, That the Purchase is small, and the Time but little, that is requisite to read it.

Next, Though some Men should not find it relish'd high Enough for their finer Wits, or warmer Pallats, it may not perhaps be Useless to those of Lower Flights, and who are Less Engaged in publick Heats.

The Introduction.

Lastly, *The Author* honestly aims at as General a Benefit, as the Thing will bear ; to Youth Especially, whether he hits the Mark or not : And that without the least Ostentation, or any private Regards.

Let not Envy mis-interpret his Intention, and he will be accountable for all other Faults.

Vale.



99026

MORE FRUITS OF SOLITUDE;
BEING
The Second Part
OF
REFLECTIONS
AND
MAXIMS.

The Right Moralift.

1. **A** Right Moralift, is
a Great and Good
Man, but for that reason he
is *rarely* to be found.

A 4

2. There

2 *Reflections and Maxims.*

2. There are a sort of People, that are *fond* of the Character, who, in my Opinion, have but little Title to it.

3. They think it enough, not to *defraud* a Man of his Pay, or *betray* his Friend; but never consider, that the Law forbids the one at his Peril, and that *Vertue* is *seldom* the reason of the other.

4. But certainly he that *Covets*, can no more be a Moral Man, than he that *Steals*; since he does so in his Mind. Nor can he be one that Robs his Neighbour of his *Credit*, or that *craftily*



Reflections and Maxims. 3

craftily undermines him of his *Trade* or *Office*.

5. If a Man pays his Taylor, but Debauches his Wife; is he a currant Moralift?

6. But what shall we say of the Man that *Rebels* against his Father, is an *ill Husband*, or an *Abusive Neighbour*; one that's *Lavish* of his Time, of his Health, and of his Estate, in which his Family is so nearly concerned? Must he go for a Right Moralift, because he pays his Rent well?

7. I would ask some of those Men of Morals, Whe-

A 5 ther

4. *Reflections and Maxims.*

ther he that Robs God and *himself* too, though he should not defraud his Neighbour, be the Moral Man?

8. Do I owe my self Nothing? And do I not owe All to God? And if paying what we owe, makes the Moral Man, Is it not fit we should begin to render our Dues, *where* we owe our very Beginning; ay, our *All*?

9. The Compleat Moralist begins with God; he gives him his Due, his Heart, his Love and Service; the Bountiful Giver of his *Well-Being*, as well as Being.

10. He

Reflections and Maxims. 5

10. He that lives without a Sense of this Dependency and Obligation, cannot be a Moral Man, because he does not make his Returns, of Love and Obedience, as becomes an honest and a sensible Creature: Which very Term Implies he is not his own; and it cannot be very honest to misemploy another's Goods.

11. But can there be no Debt, but to a fellow Creature? Or, will our Exactness in paying those *Dribbling* ones, while we neglect our weightier Obligations, Cancel the Bonds we lye under,

6. *Reflections and Maxims.*

under, and render us right
and thorow Moralists?

12. As *Judgments* are
paid before *Bonds*, and *Bonds*
before *Bills* or *Book-Debts*,
so the Moralist considers
his Obligations according to
their several Dignities.

In the first place, *Him* to
whom he owes himself.
Next, *Himself*, in his Health
and Livelihood. Lastly,
His other Obligations, whe-
ther *Relational* or *Pecuni-
ary*; doing to others, to the
Extent of his Ability, as
he would have them do
unto him.

13. In short, The *Moral
Man* is he that *Loves God
above*

Reflections and Maxims. 7

about all, and his Neighbour
as himself, which fulfils both
Tables at once.

The World's able Man.

14. It is by some thought,
the Character of an Able
Man, to be *Dark, and not*
Understood. But I am sure
that is not fair play.

15. If he be so by *Si-*
lence, 'tis better; but if by
Disguises, 'tis *insincere* and
hateful.

16. Secrecy is one thing,
false Lights is another.

17. The honest Man, that
is rather free, than open, is
ever

8 *Reflections and Maxims.*

ever to be preferr'd ; especially when *Sense* is at Helm.

18. The Glorifying of the other Humour is in a *Vice* : For it is not Humane to be *Cold, Dark, and Unconversable*. I was a going to say, they are like *Pick-pockets* in a Crowd, where a Man must ever have his *Hand* on his Purse ; or as *Spies* in a Garrison, that if not prevented, betrays it.

19. They are the *Reverse* of Humane Nature, and yet this is the present World's *Wise Man* and Politician : Excellent Qualities for *Lapland*, where, they say, *Witches*,
tho?

Reflections and Maxims. 9

tho' not many Conjurers,
dwell.

20. Like *Highway-men*,
that rarely Rob without
Vizards, or in the *same* Wigs
and Cloaths, but have a *Dress*
for every Enterprize.

21. At best, he may be
a *Cunning* Man, which is a
sort of *Lurcher* in the Poli-
ticks.

22. He is never too hard
for the Wise Man upon the
Square, for that is out o
his Element, and puts him
quite by his Skill. Nor
are Wise Men ever catch'd
by him, but when they trust
him.

23. But

10 *Reflections and Maxims.*

23. But as *Gold* and *Close* as he seems, he can and will please all, if he gets by it, tho' it should neither please God, nor himself at bottom.

24. He is for every Cause that brings him Gain, but Implacable if disappointed of Success.

25. And what he cannot hinder, he will be sure to Spoil, by over-doing it.

26. None so *Zealous* then as he, for that which he cannot abide.

27. What

Reflections and Maxims. II

27. What is it he will not, or cannot do, to hide his true Sentiments?

28. For his Interest, he refuses no Side or Party; and will take the *Wrong* by the Hand, when t'other wont do, with as good a *Grace* as the Right.

29. Nay, he commonly chuses the Worst, because that brings the best Bribe: His Cause being ever Mo-ney.

30. He Sails with all Winds, and is never out of his way, where any thing is to be had.

31. A

12 *Reflections and Maxims.*

31. A *Privateer* indeed,
and every where a very Bird
of *Prey*.

32. True to nothing but
himself, and false to all Per-
sons and Parties, to serve his
own turn.

33. Talk with him as
often as you please, he will
never pay you in good Coin;
for 'tis either *False* or *Clipt*.

34. But to give a *False*
Reason for any thing, let my
Reader never learn of him,
no more than to give a Brass
half Crown for a good one:
Not only because it is not
true, but because it *deceives*
the Person to whom it is
given;

Reflections and Maxims. 13
given ; which I take to be
an *Immorality*.

35. *Silence* is much more
preferable, for it *saves* the
Secret, as well as the Per-
son's Honour.

36. Such as give them-
selves the Latitude of say-
ing what they do not
mean, come to be *errant*
Jockeys at more things than
one ; but in *Religion* and
Politicks, 'tis most pernici-
ous.

37. To hear two Men
talk the *Reverse* of their
own Sentiments, with all
the good Breeding and Ap-
pearance of Friendship ima-
ginable,

14. *Reflections and Maxims.*

ginable, on purpose to *Coxen* or *Pump* each other, is to a Man of *Vertue* and *Honour*, one of the *Melancholiest*, as well as most *Nauseous*, Thing in the *World*.

38. But that it should be the Character of an Able Man, is to *Disinherit* Wisdom, and Paint out our Degeneracy to the Life, by setting up Fraud, an errant *Impostor*, in her room.

39. The Trial of Skill between these two is, who shall believe *least* of what t'other says ; and he that has the Weakness, or good Nature, to give out *first*, (*viz.* to believe any thing t'other

Reflections and Maxims. 15

t'other says) is look'd upon
to be *Trick'd*.

40. I cannot see the *Policy*, any more than the Necessity, of a Man's Mind always giving the Lye to his Mouth, or his Mouth ever giving the false Alarms of his Mind: For no Man can be long believed, that teaches all Men to distrust him; and since the Ablest have sometimes need of Credit, Where lyes the Advantage of their Politick *Cant* or *Banter* upon Mankind?

41. I remember a Passage of one of Queen *Elizabeth's* Great Men, as Advice to
his

16 *Reflections and Maxims.*

his Friend ; *The Advantage*, says he, *I had upon others at Court, was, that I always spoke as I thought, which being not believed by them, I both preserv'd a good Conscience, and suffered no Damage from that Freedom :* Which, as it shows the Vice to be Older than our Times, so that Gallant Man's Integrity, to be the best way of avoiding it.

42. To be sure it is Wise, as well as Honest, neither to Flatter other Men's Sentiments, nor *Dissemble* and less *Contradict* our own.

43. To hold ones Tongue, or speak Truth, or talk only
only

Reflections and Maxims. 17

only of indifferent Things,
is the *fairest* Conversation.

44. Women that rarely go abroad without *Vizard Masks*, have none of the best Reputation. But when we consider what all this *Art* and *Disguise* are for, it equally heightens the Wise Man's Wonder and Aversion : Perhaps it is to *betray* a Father, a Brother, a Master, a Friend, a Neighbour, or ones own Party.

45. A fine Conquest !
what Noble *Grecians* and
Romans abhorr'd: As if Government could not *subsist*
without Knavery, and that
Knaves

18 *Reflections and Maxims.*

Knives were the *Usefullest* Props to it; tho' the basest, as well as greatest, Perversion of the *Ends* of it.

46. But that it should become a *Maxim*, shows but too grossly the Corruption of the Times.

47. I confess I have heard the stile of a *Useful Knave*, but ever took it to be a silly or a knavish Saying; at least an *Excuse* for Knavery.

48. It is as reasonable to think a *Whore* makes the best Wife, as a *Knave* the best Officer.

49. Besides

Reflections and Maxims. 19

49. Besides, Employing
Knaves, *Encourages* Knave-
ry instead of Punishing it ;
and *Alienates* the Reward of
Vertue. Or, at least, must
make the World believe,
the Country yields not ho-
nest Men enough, able to
serve her.

50. Art thou a Magi-
strate? Prefer such as have
clean Characters where they
live, and of Estates to *se-*
cure a just Discharge of their
Trusts; that are under no
Temptation to *strain* Points,
for a Fortune: For some-
times such may be found,
sooner than they are Em-
ployed.

B

51. Art

20 *Reflections and Maxims.*

51. Art thou a Private Man? Contract thy Acquaintance in a narrow Compass, and chuse Those for the Subjects of it, that are Men of Principles; such as will make full Stops, where Honour will not lead them on; and that had rather bear the Disgrace of not being *thorow Paced* Men, than *forfeit* their Peace and Reputation by a *base* Compliance.

The Wise Man.

52. The Wise Man Governs himself by the *Reason* of his Case, and because what he does is *Best* : Best, in a Moral

Reflections and Maxims. 21

Moral and Prudent, not a *Sinister* Sense.

53. He proposes just Ends, and employs the *fairest* and *probablest* Means and Methods to attain them.

54. Tho' you cannot always penetrate his Design, or his Reasons for it, yet you shall ever see his Actions of a *Piece*, and his Performances like a *Workman*: They will bear the touch of Wisdom and Honour, as often as they are tryed.

55. He scorns to serve himself by *Indirect Means*, or be an *Interloper* in Government,

22 *Reflections and Maxims.*

vernment, since Just Enterprises never want any Just Ways to succeed them.

56. To do Evil, that Good may come of it, is for *Bunglers* in Politicks, as well as Morals.

57. Like those *Chirur-gions*, that will cut off an Arm they can't Cure, to *hide* their Ignorance and save their Credit.

58. The Wise Man is *Cautious*, but not *Cunning*; *Judicious*, but not *Crafty*; making Vertue the *Measure* of using his Excellent Understanding in the Conduct of his Life.

59. The

Reflections and Maxims. 23

59. The Wise Man is equal, ready, but not *officious*; has in every Thing an Eye to *Sure footing*: He offends *no Body*, nor *easily* is offended, and always willing to Compound for Wrongs, if not forgive them.

60. He is never Captious, nor Critical; hates *Banter* and *Jests*: He may be Pleasant, but not Light; he never deals but in *Substantial Ware*, and leaves the rest for the *Toy Pates* (or Shops) of the World: Which are so far from being his Business, that they are not so much as his *Diversion*.

B 3

61. He

24 *Reflections and Maxims.*

61. He is always for some solid Good, *Civil* or *Moral*; as, to make his Country more *Vertuous*, Preserve her Peace and Liberty, Imploy her Poor, Improve Land, Advance Trade, Suppress Vice, Encourage Industry, and all Mechanick Knowledge; and that they should be the *Care* of the Government, and the Blessing and Praise of the People.

62. To Conclude, He is Just, and fears God, hates Covetousness, and eschews Evil, and loves his Neighbour as himself.

Of the Government of
Thoughts.

63. Man being made a Reasonable, and so a *Thinking* Creature, there is nothing more Worthy of his Being, than the *Right* Direction and Employment of his Thoughts; since upon *This*, depends both his Usefulness to the Publick, and his own present and future Benefit in all respects.

64. The Consideration of this, has often obliged me to Lament the Unhappiness of Mankind, that through too great a Mixture

26 *Reflections and Maxims.*

and Confusion of Thoughts, have been hardly able to make a Right, or Mature Judgment of Things.

65. To this is owing the various *Uncertainty* and *Confusion* we see in the World, and the *Intemperate* Zeal that occasions them.

66. To this also is to be attributed the *imperfect* Knowledge we have of Things, and the slow Progress we make in attaining to a Better; like the Children of *Israel* that were *forty* Years upon their Journey, from *Egypt* to *Canaan*, which might have been per-

Reflections and Maxims. 27

performed in less than one.

67. In fine, 'tis to this that we ought to ascribe, if not all, at least most of the Infelicities we Labour under.

68. Clear therefore thy Head, and Rally, and Manage thy Thoughts *rightly*, and thou wilt *Save Time*, and See and Do thy Business *Well*; for thy Judgment will be *Distinct*, thy Mind *Free*, and the Faculties *Strong* and *Regular*.

28 *Reflections and Maxims.*

69. Always remember to *bound* thy Thoughts to the *present* Occasion.

70. If it be thy Religious Duty, suffer nothing else to *Share* in them. And if any Civil or Temporal Affair, observe the same Caution, and thou wilt be a *whole* Man to every Thing, and do *twice* the Business in the same time.

71. If any Point over-Labours thy Mind, divert and relieve it, by some other Subject, of a more *Sensible*, or Manual Nature, rather than what may affect the Understanding; for this were to write one thing
upon

Reflections and Maxims. 29

upon another, which blots out our former Impressions, or renders them Illegible.

72. *They* that are least divided in their Care, always give the best Account of their Business.

73. As therefore thou art always to pursue the *present* Subject, till thou hast master'd it; so if it fall out that thou hast more Affairs than one upon thy Hand, be sure to *prefer* that which is of *most* Moment, and will *least* wait thy Leisure.

74. He

30 *Reflections and Maxims.*

74. He that Judges not well of the Importance of his Affairs, though he may be always *Busie*, he must make but a *Small* Progress.

75. But make not more Business necessary than is so; and rather *lessen* than augment work for thy self.

76. Nor yet be *over-eager* in pursuit of any Thing; for the Mercurial too often happen to leave *Judgment* behind them, and sometimes make work for *Repentance*.

77. He

Reflections and Maxims. 31

77. He that *over-runs* his Business, leaves it for him that follows more leasurely to take it up; which has often proved a profitable Harvest to them that never Sow'd.

78. 'Tis the Advantage that slower Tempers have upon the Men of lively Parts, that tho' they don't lead, they will *Follow well, and Glean clean.*

79. Upon the whole Matter, Employ thy Thoughts as thy Business requires, and let that have place according to Merit and Urgency; giving every Thing a Review and due Digestion,

32 *Reflections and Maxims.*

stion, and thou wilt prevent many Errors and Vexations, as well as save much Time to thyself in the Course of thy Life.

Of Envy.

80. It is the Mark of an ill Nature, to *lessen* good Actions, and *aggravate* ill Ones.

81. Some Men do as much *begrutch* others a good Name, as they *want* one themselves ; and perhaps *that* is the Reason of it.

82. But

Reflections and Maxims. 33

82. But certainly they are in the Wrong, that can think they are lessened, because others have their *Due*.

83. Such People generally have less Merit than Ambition, that *covet* the Reward of other Mens; and to be sure a very ill Nature, that will rather *Rob* others of their *Due*, than allow them their Praise.

84. It is more an Error of our Will, than our Judgment: For we know it to be an effect of our *Passion*, not our Reason; and therefore we are the more culpable

34 *Reflections and Maxims.*

pable in our *partial* Estimates.

85. It is as Envious as Unjust, to *under-rate* another's Actions where their intrinsic *Worth* recommends them to disengaged Minds.

86. Nothing shews more the Folly, as well as Fraud of Man, than *clipping* of Merit and Reputation.

87. And as some Men think it an *Allay* to themselves, that others have their Right ; so they know no End of *Pilfering* to raise their own Credit.

88. This

Reflections and Maxims. 35

88. This Envy is the Child of *Pride*, and Misgives, rather than Mistakes.

89. It will have *Charity*, to be *Ostentation* ; *Sobriety*, *Covetousness* ; *Humility*, *Craft* ; *Bounty*, *Popularity*. In short, *Vertue* must be *Design*, and *Religion*, only *Interest*. Nay, the best of *Qualities* must not pass without a **But** to allay their *Merit* and abate their *Praise*. *Basest* of *Tempers* ! and they that have them, the *Worst* of *Men* !

90. But Just and Noble Minds Rejoyce in other Mens Success, and help to augment their Praise.

91. And

36 *Reflections and Maxims.*

91. And indeed they are not without a Love to Vertue, that take a satisfaction in seeing her Rewarded, and such deserve to *share* her Character that do abhor to *lessen* it.

Of Man's Life.

92. Why is Man *less* durable than the Works of his Hands, but because *this is not* the place of his Rest?

93. And it is a Great and Just Reproach upon him, that he should *fix* his Mind where he *cannot stay* himself.

94. Were

Reflections and Maxims. 37

94. Were it not more his Wisdom to be concerned about those Works that will go with him, and erect a Mansion for him where Time has Power neither over him nor it?

95. 'Tis a sad Thing for Man so often to miss his Way to his *Best*, as well as most Lasting Home.

Of ambition.

96. They that soar too high, often fall *hard*; which makes a *low* and level Dwelling preferable.

97. The

38 *Reflections and Maxims.*

97. The tallest Trees are most in the Power of the Winds, and Ambitious Men of the Blasts of Fortune.

98. They are *most* seen and observed, and most envied : Least Quiet, but most Talk'd of, and not often to their Advantage.

99. Those Builders had need of a good Foundation, that lie so much exposed to Weather.

100. Good Works are a *Rock*, that will support their Credit ; but Ill Ones a Sandy Foundation that

Reflections and Maxims. 39

that yields to Calamities.

101. And truly they ought to expect no Pity in their Fall, that in Power had no Bowels for the Unhappy.

102. The worst of Distempers; always Craving and Thirsty, Restless and Hated: A perfect *Delirium* in the Mind: *Insufferable* in Success, and in Disappointments most *Revengeful*.

Of Praise or Applause.

103. We are too apt to love *Praise*, but not to *deserve* it.

104. But if we would deserve it, we must love *Vertue* more than That.

105. As there is no *Passion* in us *sooner* moved, or more *deceivable*, so for that reason there is none over which we ought to be more *Watchful*, whether we give or receive it: For if we give it, we must be sure to mean it, and measure it too.

106. If

Reflections and Maxims. 41

106. If we are *Penurious*, it shows *Emulation*; if we exceed, *Flattery*.

107. *Good Measure* belongs to *Good Actions*; more looks *Nauseous*, as well as *Insincere*; besides, 'tis a *Persecuting* of the *Meritorious*, who are out of *Countenance* to *hear*, what they deserve.

108. It is much *easier* for him to *merit* *Applause*, than *hear* of it: And he never doubts himself more, or the Person that gives it, than when he hears *so much* of it.

109. But

42 *Reflections and Maxims.*

109. But to say true, there needs not *many* Cautions on this Hand, since the World is rarely *just enough* to the Deserving.

110. However, we cannot be too Circumspect *how* we receive Praise : For if we Contemplate our selves in a *false* Glass, we are sure to be *mistaken* about our Dues ; and because we are too apt to believe what is Pleasing, rather than what is True, we may be too easily swell'd, beyond our just Proportion, by the *Windy* Complements of Men.

111. Where-

Reflections and Maxims. 43

111. Make ever therefore *Allowances* for what is said on such Occasions, or thou Exposest, as well as Deceivest thy self.

112. For an over-value of our selves, gives us but a dangerous Security in many respects.

113. We expect more than belongs to us; take all that's given us tho' never meant us; and fall out with those that are not as *full of us* as we are of our selves.

114. In short, 'tis a Passion that abuses our Judgment,
C

44 *Reflections and Maxims.*

ment, and makes us both
Unsafe and Ridiculous.

115. Be not *fond* there-
fore of Praise, but *seek* Ver-
tue that leads to it.

116. And yet no more
lessen or *dissemble* thy Merit,
than over-rate it : For tho'
Humility be a Vertue, an
affected one is none.

Of Conduct in Speech.

117. Enquire *often*, but
Judge *rarely*, and thou wilt
not often be mistaken.

118. It is safer to Learn,
than Teach; and who con-
ceals

ceals his Opinion, has nothing to Answer for.

119. Vanity or Resentment often engage us, and 'tis two to one but we come off Losers; for one shews a Want of Judgment and Humility, as the other does of Temper and Discretion.

120. Not that I admire the Reserved; for they are next to Unnatural that are not Communicable. But if Reservedness be at any time a Vertue, 'tis in Throngs or ill Company.

121. Beware also of Affectation in Speech; it often
C 2 wrongs

46 *Reflections and Maxims.*

wrongs Matter, and ever
shows a *blind* side.

122. Speak properly, and
in as few Words as you
can, but always *plainly*; for
the End of Speech is not
Ostentation but to be under-
stood.

123. They that affect
Words more than Matter,
will *dry up* that little they
have.

124. *Sense* never fails to
give them that have it,
words enough to make them
understood.

125. But

Reflections and Maxims. 47

125. But it too often happens in some Conversations, as in *Apothecary Shops*, that those Pots that are Empty, or have Things of small Value in them, are as *gaudily Dress'd and Flourish'd*, as those that are full of precious Drugs.

126. This Labouring of slight Matter with flourish'd turns of Expression, is tulsome, and worse than the *modern Imitation* of Tapestry, and *East-India Goods*, in Stuffs and Linnens. In short, 'tis but *Taudry Talk*, and next to very Trash.

48 *Reflections and Maxims.*

Union of Friends.

127. They that love *beyond* the World, cannot be separated by it.

128. Death cannot kill, what *never* dyes.

129. Nor can Spirits ever be divided that love and live in the *same* Divine Principle ; the *Root* and *Record* of their Friendship.

130. If Absence be not Death, neither is theirs.

131. Death is but *crossing* the World, as Friends do the Seas ;

Seas; They live in one another still.

132. For they must needs be present that love and live in that which is *Omni-present*.

133. In this Divine Glass, they see Face to Face; and their Converse is *Free*, as well as *Pure*.

134. This is the Comfort of Friends, that tho' they may be said to *dye*, yet their Friendship and Society are, in the best Sense, ever present, because *Immortal*.

Of being Easie in Living.

135. 'Tis a Happiness to be delivered from a *Curious* Mind, as well as from a *Dainty* Palate.

136. For it is not only a *Troublesome* but *Slavish* Thing to be *Nice*.

137. They *narrow* their own *Freedom* and *Comforts*, that make *so much* requisite to enjoy them.

138. To be *Easie* in *Living*, is much of the *Pleasure* of *Life* : But difficult *Temper*s will always want it.

139. A

139. A *Careless* and *Home-ly* Breeding is therefore preferable to one *Nice* and *Delicate*.

140. And he that is taught to live upon a *little*, owes more to his Father's *Wisdom*, than he that has a great deal left him, does to his Father's *Care*.

141. Children can't well be too hardly bred : For besides that it *fits* them to bear the *Roughest* Providences, it is more *Masculine*; *Active* and *Healthy*.

142. Nay, 'tis certain that the *Liberty* of the Mind is mightily preserved by it :

52 *Reflections and Maxims.*

For so 'tis served; instead
of being a Servant, indeed
a Slave to sensual Delica-
cies.

143. As Nature is soon
answered, so are such satis-
fied.

144. The Memory of
the Ancients is hardly in
any thing more to be cele-
brated, than in a *Strict and*
Useful Institution of Youth.

145. By *Labour* they pre-
vented *Luxury* in their young
People, till *Wisdom* and *Phi-*
losophy had taught them to
Resist and *Despise* it.

146. It must be therefore a gross Fault to strive so hard for the Pleasure of our Bodies, and be so insensible and careless of the *Freedom* of our Souls.

Of Man's Inconsiderateness and Partiality.

147. 'Tis very observable, if our Civil Rights are invaded or incroach'd upon, we are mightily *touch'd*, and fill every place with our Resentment and Complaint : While we suffer our Selves, our *Better* and *Nobler* Selves, to be the *Property* and *Vassals* of Sin, the *worst* of Invaders.

54. *Reflections and Maxims.*

148. *In vain* do we expect to be delivered from such Troubles, till we are delivered from the *Cause* of them, our Disobedience to God.

149. When he has his *Dues* from us, it will be *time enough* for Him to give us ours out of one another.

150. 'Tis our great Happiness, if we could understand it, that we meet with such *Checks* in the *Career* of our worldly Enjoyments, lest we should *forget* the Giver, adore the Gift, and *terminate* our Felicity here, which

Reflections and Maxims. 55

which is not Mans *ultimate* Bliss.

151. Our Losses are often made *Judgments* by our *Guilt*, and *Mercies* by our *Repentance*.

152. Besides, it argues great Folly in Men to let their Satisfaction exceed the *true Value* of any Temporal Matter : For Disappointments are not always to be measured by the Loss of the Thing, but the *over-value* we put upon it.

153. And thus Men improve their own Miseries, for want of an Equal and Just

56 *Reflections and Maxims.*

Just Estimate of what they
Enjoy or Lose.

154. There lies a *Proviso* upon every Thing in this World, and we must observe it at our own Peril, *viz.* To Love God above all, and Act for Judgment, the Last I mean.

Of the Rule of Judging.

155. In all Things Reason should prevail: 'Tis quite another Thing to be *stiff* than steady in an Opinion.

156. This

Reflections and Maxims. 57

156. This may be Reasonable, but that is ever *Wilful*.

157. In such Cases it always happens, that the clearer the Argument, the greater the Obstinacy, where the *Design* is not to be convinced.

158. This is to value Humour more than Truth, and prefer a *sullen Pride* to a reasonable Submission.

159. 'Tis the Glory of a Man to *vail* to Truth; as it is the Mark of a good Nature to be *easily* entreated.

160. Beasts

58 *Reflections and Maxims.*

160. Beasts act by Sense, Man should by *Reason*; else he is a greater Beast than ever God made: And the Proverb is verified, the Corruption of the best Things is the worst and most offensive.

161. A reasonable Opinion must ever be in Danger, where Reason is not Judge.

162. Tho' there is a regard due to Education, and the Tradition of our Fathers, Truth will ever *deserve* as well as claim the Preference.

163. If

Reflections and Maxims. 59

163. If like *Theophilus* and *Timothy*, we have been brought up in the Knowledge of the best Things, 'tis our Advantage: But neither they nor we *lose* by trying their Truth; for so we learn their, as well as its *intrinsick worth*.

164. Truth never lost Ground by Enquiry, because she is *most of all Reasonable*.

165. Nor can that need another Authority, that is *Self-evident*.

166. If my own Reason be *on the side* of a Principle,
with

60 *Reflections and Maxims.*

*with what can I Dispute or
withstand it?*

167. And if Men would
once consider one another
reasonably, they would ei-
ther reconcile their Diffe-
rences, or *more Amicably*
maintain them.

168. Let That therefore
be the Standard, that has
most to say for it self; Tho'
of that let *every Man* be judge
for himself.

169. Reason, like the
Sun, is *Common* to all;
And 'tis for want of exa-
mining all *by the same* Light
and Measure, that we are
not all of the *same* Mind:
For

Reflections and Maxims. 61

For all have it to that
End, tho' all do not use
it So.

Of Formality.

170. Form is Good, but
not *Formality*.

171. In the use of the
best of Forms there is too
much of that, I fear.

172. 'Tis absolutely ne-
cessary, that this Distinction
should go along with People
in their Devotion; for too
many are apter to rest upon
What they do, than *How*
they do their Duty.

173. If

62 *Reflections and Maxims.*

173. If it were considered, that it is the *Frame* of the Mind that gives our Performances Acceptance, We would lay more stress on our *Inward* Preparation than our *Outward* Action.

Of the mean Notion we have of God.

174. Nothing more shews the low Condition Mán is fallen into, than the *unsuitable* Notion we must have of God, by the *Wayes* we take to please him.

175. As if it availed any thing to him that we performed so many Ceremonies

Ref
nies
Devo
more
our C
them
more
beyo

I
are
thin

1
it t
larl
the
go
Fea
Aln
Lye
Cor

Reflections and Maxims. 63

nies and external Forms of Devotion, who never meant more by them, than to try our Obedience, and, through them, to shew us something *more Excellent and Durable* beyond them.

176. Doing, while we are *Undoing*, is good for nothing.

177. Of what Benefit is it to say our *Prayers* regularly, go to *Church*, receive the *Sacraments*, and may be go to *Confessions* too ; ay, *Feast* the Priest, and give *Alms* to the Poor, and yet *Lye, Swear, Curse, be Drunk, Covetous, Unclean, Proud, Revengful,*

64 *Reflections and Maxims.*

Revengeful, Vain and Idle at the same time?

178. Can one excuse or ballance the other? Or will God think himself well served, where his Law is *Violated*? Or well used, where there is so much more *Shew* than *Substance*?

179. 'Tis a most dangerous Error for a Man to think to excuse himself in the breach of a Moral Duty, by a *Formal* Performance of *Positive* Worship; and less when of Humane Invention.

180. Our

180. Our blessed Saviour most rightly and clearly distinguished and determined this Case, when he told the *Jews*, that they were his *Mother*, his *Brethren* and *Sisters*, who did the *Will* of his Father.

Of the Benefit of Justice.

181. Justice is a great Support of Society, because an *Insurance* to all Men of their Property : This violated, there's no Security, which throws all into *Confusion* to recover it.

182. An Honest Man is a fast *Pledge* in Dealing. A Man is *Sure* to have

66 *Reflections and Maxims.*

have it if it be to be
had.

183. Many are so, meer-
ly of *Necessity*: Others not so
only for the same Reason:
But such an honest Man is
not to be thanked, and such
a dishonest Man is to be
pity'd.

184. But he that is dis-
honest for Gain, is *next* to a
Robber, and to be punish'd
for Example.

185. And indeed there
are *few* Dealers, but what
are Faulty, which makes
Trade *Difficult*, and a great
Temptation to Men of
Vertue.

186. 'Tis

Reflections and Maxims. 67

186. 'Tis not what they should, but what they *can* get : Faults or Decays must be concealed : Big words given, where they are not deserved, and the Ignorance or Necessity of the Buyer imposed upon for unjust Profit.

187. These are the Men that keep their Words for their own Ends, and are only just for Fear of the Magistrate.

188. A *Politick* rather than a Moral Honesty ; a *constrained*, not a chosen Justice : According to the Proverb, *Patience per Force,*
D and

68 *Reflections and Maxims.*

and thank you for nothing.

189. But of all Injustice, that is the greatest, that passes under the Name of Law. A Cut-Purse in *Westminster-Hall* exceeds; for that advances Injustice to Oppression, where Law is alledged for that which it should punish.

Of Jealousie.

190. The Jealous are Troublesome to others, but a Torment to themselves,

191. Jealous

Reflections and Maxims. 69

191. Jealousie is a kind of *Civil War* in the Soul, where *Judgment* and *Imagination* are at perpetual *Fars*.

192. This *Civil Dissension* in the Mind, like that of the Body Politick, commits great Disorders, and layes all Waste.

193. Nothing stands safe in its Way: *Nature, Interest, Religion*, must yield to its Fury.

194. It Violates *Contracts*, Dissolves *Society*; Breaks *Wedlock*, Betrays *Friends* and *Neighbours*. No Body is Good, and every one

70 *Reflections and Maxims.*

is either doing or designing them a *Mischief*.

195. It has a *Venome* that more or less rankles wherever it Bites: And as it reports *Fancies* for Facts, so it *disturbs* its own House as often as other Folks.

196. Its Rise is *Guilt* or *Ill Nature*, and by Reflection thinks its own Faults to be other Mens; as he that's over-run with the *Jaundice* takes others to be *Yellow*.

197. A Jealous Man only sees his own *Spectrum*, when he looks upon other Men,

Reflections and Maxims. 71

Men, and gives his Character in theirs.

Of State.

198. I love Service, but not *State*; One is Useful, the Other *Superfluous*.

199. The *Trouble* of this, as well as *Charge*, is Real; but the *Advantage* only Imaginary.

200. Besides, it helps to set us up *above our selves*, and ^Augments our *Temptation* to Disorder.

D 3 201. The

72 *Reflections and Maxims.*

201. The *least* Thing out of Joynt, or omitted, makes us uneasie ; and, we are ready to think our selves ill served, about that which is of no real Service at all : Or so much better than other Men, as we have the means of greater State.

202. But this is all for want of Wisdom, which carries the *truest* and most forceable *State* along with it.

203. He that makes not himself *Cheap* by indiscreet Conversation, puts Value enough upon himself every where.

204. The

Reflections and Maxims. 73

204. The other is rather Pageantry than State.

Of a Good Servant.

205. A True, and a Good Servant, are the same Thing.

206. But no Servant is True to his Master, that Defrauds him.

207. Now there are many Ways of Defrauding a Master, as, of *Time, Care, Pains, Respect* and *Reputation*, as well as *Money*.

74 *Reflections and Maxims.*

208. He that Neglects his Work, Robs his Master, since he is Fed and Paid as if he did his Best; and he that is not as Diligent in the Absence, as in the Presence of his Master, cannot be a true Servant.

209. Nor is he a true Servant, that buys Dear to *share* in the Profit with the Seller.

210. Nor yet he that tells Tales without Doors; or deals Basely in his Master's Name with other People; or Connives at others Loyterings, Waste-ings,

Reflections and Maxims. 75

ings, or dishonourable Reflections.

211. So that a true Servant is Diligent, Secret and Respectful : More Tender of his Master's Honour and Interest, than of his own Profit.

212. Such a Servant deserves well, and if Modest under his Merit, should liberally feel it at his Master's Hand.

*Of an immoderate pursuit
of the World.*

213. It shews a depraved State of Mind, to Cark
D 5 and

76 *Reflections and Maxims.*

and Care for that which one does not need.

214. Some are as eager to be *Rich*, as ever they were to Live : For *Superfluity*, as for *Subsistence*.

215. But that *Plenty* should augment Covetousness, is a *Perversion* of Providence ; and yet the Generality are the worse for their Riches.

216. But it is strange that *Old Men* should excel : For generally Money lyes nearest them that are nearest their *Graves* : As if they would augment their Love in Proportion to the little
Time

Reflections and Maxims. 77

Time they have left to enjoy it: And yet their Pleasure is without Enjoyment, since none enjoy what they do *not use*.

217. So that instead of learning to leave their great Wealth easily, they hold the *Faster*, because they must leave it: So Sordid is the Temper of some Men.

218. Where *Charity* keeps Pace with Gain, Industry is blessed: But to slave to get, and keep it *Sordidly*, is a Sin against *Providence*, a Vice in *Government*, and an Injury to their *Neighbours*.

219. Such

78 *Reflections and Maxims.*

219. Such are they as spend not one *fifth* of their Income, and, it may be, give not one *tenth* of what they spend to the Needy.

220. This is the worst sort of Idolatry, because there can be *no Religion* in it, nor Ignorance pleaded in *Excuse* of it; and that it wrongs other Folks that ought to have a share therein.

Of the Interest of the Publick in our Estates.

221. *Hardly* any Thing is given us for our Selves, but the Publick may claim

Reflections and Maxims. 79

a share with us. But of all we call ours, we are *most accountable* to God and the Publick for our Estates : In this we are but Stewards, and to *Hord* up all to our selves is great *Injustice* as well as Ingratitude.

222. If all Men were so far *Tenants* to the Publick, that the *Superfluities* of Gain and Expence were applied to the *Exigencies* thereof, it would put an *End* to Taxes, leave never a Beggar, and make the greatest *Bank* for National Trade in *Europe*.

223. It is a *Judgment* upon us, as well as a *Weakness*, tho' we

80 *Reflections and Maxims.*

we wont see it, to begin at the *wrong* End.

224. If the Taxes we give are not to maintain *Pride*, I am sure there would be less, if *Pride* were made a *Tax* to the Government.

225. I confess I have wondered that so many Lawful and Useful Things are excised by Laws, and *Pride* left to *Reign* free over them and the Publick.

226. But since People are more afraid of the Laws of Man than of God, because their Punishment seems to be

Reflections and Maxims. 81

be *nearest* : I know not how Magistrates can be excused in their suffering such *Excess* with *Impunity*.

227. Our Noble English *Patriarchs* as well as *Patriots*, were so sensible of this Evil, that they made several excellent Laws, commonly called *Sumptuary*, to *Forbid*, at least *Limit* the Pride of the People ; which because the Execution of them would be our Interest and Honour, their Neglect must be our just Reproach and Loss.

228. 'Tis but Reasonable that the Punishment of Pride and Excess should help

82 *Reflections and Maxims.*

help to *support* the Govern-
ment, since it must other-
wise inevitably be ruined by
them.

229. But some say, *It*
ruines Trade, and will make
the Poor Burthensome to
the Publick : But if such
Trade in Consequence ru-
ines the Kingdom, is it not
time to ruine that Trade?
Is Moderation no part of
our Duty, and Tempe-
rance an *Enemy* to Govern-
ment?

230. He is a *Judas* that
will get Money by any
Thing.

231. To

Reflections and Maxims. 83

231. To *wink* at a Trade that effeminates the People, and invades the Ancient Discipline of the Kingdom, is a Crime Capital, and to be severely punished instead of being excused by the Magistrate.

232. Is there no *better* Employment for the Poor than *Luxury*? *Miserable Nation!*

233. What did they before they fell into these *forbidden* Methods? Is there not Land enough in *England* to Cultivate, and more and better Manufactures to be Made?

234. Have

84 *Reflections and Maxims.*

234. Have we no room for them in our *Plantations*, about Things that may augment *Trade*, without *Luxury*?

235. In short, let *Pride* *Pay*, and *Excess* be well *Excised*: And if that will not *Cure* the People, it will *help to keep the Kingdom*.

The Vain Man.

236. But a *Vain Man* is a *Nauseous Creature*: He is so *full* of himself that he has *no room* for any Thing else, be it never so Good or Deserving.

237. 'Tis

Reflections and Maxims. 85

237. 'Tis I at every turn that *does* this, or *can* do that. And as he abounds in his Comparisons, so he is sure to give himself the *better* of every Body else; according to the Proverb, *All his Geese are Swans.*

238. They are certainly to be pity'd that can be so much mistaken at *Home.*

239. And yet I have sometimes thought that such People are in a sort Happy, that nothing can put *out of Countenance* with themselves, tho' they neither have nor merit other Peoples.

240. But

86 *Reflections and Maxims.*

240. But at the same time One would wonder they should not *feel* the blows they give themselves, or get from others, for this intolerable and ridiculous Temper ; nor shew any Concern at that which makes others *Blush* for, as well as at them (*viz.*) their *Unreasonable* Assurance.

241. To be a Man's own Fool is bad enough, but the Vain Man is *Every Body's*.

242. This silly Disposition comes of a mixture of *Ignorance, Confidence* and *Pride* ; and as there is more
more

Reflections and Maxims. 87

or less of the last, so it is more or less Offensive or Entertaining.

243. And yet perhaps the worst part of this Vanity is its *Unteachableness*. Tell it any Thing, and it has known it long ago; and out-runs Information and Instruction, or else proudly *puffs* at it.

244. Whereas the greatest Understandings doubt most, are readiest to learn, and least pleas'd with themselves; this, with *no Body else*.

245. For tho' they stand on *higher* Ground, and so see *further* than their Neighbours,

88 *Reflections and Maxims.*

bours, they are yet *humbled* by their Prospect, since it shews them something *so much higher* and above their reach.

246. And truly then it is that Sense shines with the greatest Beauty when it is set in *Humility*.

247. An *humble* Able Man is a *Jewel* worth a Kingdom: It is often saved by him, As *Solomon's Poor Wise Man* did the City.

248. May we have more of *them*, or less need of them.

The

The Conformist.

249. It is reasonable to concur where Conscience does not forbid a Compliance; for Conformity is at least a Civil Vertue.

250. But we should only press it in *Necessaries*, the rest may prove a Snare and Temptation to *break Society*.

251. But above all, it is a Weakness in Religion and Government, where it is carried to Things of an Indifferent Nature, since besides that it makes way for
Scruples,

Scruples, Liberty is always the *Price* of it.

252. Such Conformists have little to *boast* of, and therefore the less reason to Reproach others that have more Latitude.

253. And yet the *Lati- tudinarian* that I love, is one that is only so in Charity, for the Freedom I recommend is no Scepticism in Judgment, and much less so in Practice.

The Obligations of Great
Men to Almighty God.

254. It seems but reasonable that those whom God has *distinguish'd* from others, by his *Goodness*, should distinguish themselves to him by their *Gratitude*.

255. For tho' he has made of *One* Blood all Nations, he has not rang'd or dignified them upon the *Level*, but in a sort of Subordination and Dependence.

E

256. If

92 *Reflections and Maxims.*

256. If we look upwards we find it in the Heavens, where the *Planets* have their several Degrees of Glory, and so the other *Stars* of Magnitude and Lustre.

257. If we look upon the Earth, we see it among the *Trees* of the Wood, from the *Cedar* to the *Bramble*; in the *Waters* among the *Fish*, from the *Leviathan* to the *Sprat*; in the *Air* among the *Birds*, from the *Eagle* to the *Sparrow*; among the *Beasts*, from the *Lyon* to the *Cat*; and among *Mankind* it self, from the *King* to the *Scavenger*.

258. Our

Reflections and Maxims. 93

258. Our Great Men, doubtless, were designed by the Wise Framers of the World for our *Religious*, *Moral* and *Politick* Planets; for *Lights* and *Directions* to the lower Ranks of the numerous Company of their own Kind, both in Precepts and Examples; and they are well paid for their Pains too, who have the Honour and Service of their fellow Creatures, and the *Marrow* and *Fat* of the Earth for their Share.

259. But is it not a most unaccountable Folly, that Men should be *Proud* of the Providences that should

94 *Reflections and Maxims.*

Humble them ? Or think the *Better* of themselves, instead of *Him* that raised them so much above the Level ; or in being so in their Lives, in return of his Extraordinary Favours.

260. But it is but too near *a-kin* to us, to think no farther than *our selves*, either in the *Acquisition*, or *Use* of our Wealth and Greatness ; when, alas, they are the *Preferments* of *Heaven*, to try our Wisdom, Bounty and Gratitude.

261. 'Tis a dangerous Perversion of the End of Providence to *Consume* the *Time*, *Power* and *Wealth* he

he has given us above other Men, to gratifie our *Sordid Passions*, instead of playing the good Stewards to the Honour of our great Benefactor, and the Good of our fellow Creatures.

262. But it is an Injustice too; since those Higher Ranks of Men are but the *Trustees* of Heaven for the Benefit of lesser Mortals, who, as *Minors*, are intituled to all their Care and Provision.

263. For tho' God has dignified some Men above their Brethren, it never was to serve their Pleasures, but

E 3 that

96 *Reflections and Maxims.*

that they might take Pleasure to serve the Publick.

264. For this Cause doubtless it was that they were raised above Necessity or any Trouble to Live, that they might have more Time and Ability to Care for Others : And 'tis certain, where that *Use* is not made of the Bounties of Providence, they are *Imbezzell'd* and Wasted.

265. It has often struck me with a serious Reflection, when I have observed the great Inequality of the World ; that *one* Man should have *such Numbers* of his fellow Creatures,

Reflections and Maxims. 97

tures, to Wait upon him, who have Souls to be Saved as well as he ; and this not for Business, but *State*. Certainly a poor Employment of his Money, and a worse of their Time.

266. But that any one Man should make work for so many ; or rather keep them from Work, to make up a *Train*, has a *Levity* and *Luxury* in it very reprovable, both in Religion and Government.

267. But even in allowable Services it has an humbling Consideration, and what should raise the

E. 4. Thank-

98 *Reflections and Maxims.*

Thankfulness of the Great Men to him that has so much better'd their Circumstances, and *Moderated* the use of their Dominion over those of their own Kind.

268. When the poor *Indians* hear us call any of our Family by the name of *Servants*, they cry out, *What, call Brethren Servants!* We call our *Dogs* *Servants*, but never *Men*. The *Moral* certainly can do us no Harm, but may *Instruct* us, to *abate* our Height, and *narrow* our *State* and *Attendance*.

269. And

269. And what has been said of their Excess, may in some measure be apply'd to other Branches of Luxury, that set *ill Examples* to the lesser World, and Rob the Needy of their Pensions.

270. GOD Almighty Touch the Hearts of our *Grandees* with a Sense of his *Distinguish'd* Goodness, and that true end of it; that they may better distinguish themselves in their Conduct, to the Glory of Him that has thus liberally Preferr'd them, and the Benefit of their fellow Creatures.

**Of Reasoning upon other Mens
Actions or Interests.**

271. This seems to be the *Master-piece* of our Politicians : But no Body shoots more at *Random*, than those Refiners.

272. A perfect *Lottery*, and meer *Hap-hazard*. Since the true Spring of the Actions of Men is as *Invisible* as their Hearts ; and so are their *Thoughts* too of their several Interests.

273. He that judges of other Men by himself, does not always hit the Mark, because all Men have not the

the same Capacity, nor *Passions* in Interest.

274. If an *able* Man refines upon the proceedings of an *ordinary* Capacity, according to his own, he must ever miss it: But much more the ordinary Man when he shall pretend to speculate the *Motives* to the able Man's Actions: For the able Man, deceives himself by making t'other Wiser than he is in the reason of his Conduct; and the ordinary Man makes himself so, in presuming to judge of the Reasons of the abler Man's Actions.

102 *Reflections and Maxims.*

275. 'Tis in short, a *Wood*, a *Maze*; and of nothing are we more *uncertain*, nor in any thing do we oftner be-
fool our selves.

276. The *Mischiefs* are many that follow this *Hu-*
mour, and dangerous: For Men *Misguide* themselves, act upon *false Measures*, and meet frequently with *mif-*
chievous Disappointments.

277. It excludes all *Con-*
fidence in *Commerce*; allows of no such Thing as a *Principle* in *Practice*; sup-
poses every Man to act up-
on other reasons than what
appears, and that there is
no such thing as a *Straight-*
ness

ness or *Sincerity* among Mankind: A Trick instead of Truth.

278. Neither, allowing Nature or Religion; but some worldly Fetch or Advantage: The true, the hidden Motive to all Men to act or do.

279. 'Tis hard to express its *Uncharitableness*, as well as *Uncertainty*; and has more of *Vanity* than Benefit in it.

280. This Foolish Quality gives a large Field, but let what I have said serve for this Time.

Of Charity.

281. Charity has various Senses, but is *Excellent* in all of them.

282. It imports; first, the *Commiseration* of the Poor, and Unhappy of Mankind, and extends an *helping-hand* to mend their Condition.

283. They that feel nothing of this, are at best not above *half* of Kin to Humane Race; since they must have *no Bowels*, which makes such an *Essential* Part thereof, who have no more Nature.

284. A.

Reflections and Maxims. 105

284. A Man, and yet not have the *feeling* of the Wants or Needs of his own Flesh and Blood! A *Monster* rather! and may he never be suffer'd to propagate such an unnatural Stock in the World.

285. Such an Uncharitableness *spoils* the best Gains, and two to one but it entails a Curse upon the Possessors.

286. Nor can we expect to be heard of God in our *Prayers*, that turn the *deaf Ear* to the Petitions of the Distressed amongst our fellow Creatures.

287. God

287. God sends the Poor to *try* us, as well as he tries them by being such : And he that refuses them a little out of the great deal that God has given him, *Lays up Poverty* in Store for his own Posterity.

288. I will not say these Works are *Meritorious*, but dare say they are *Acceptable*, and go not without their Reward : Tho' to Humble us in our Fulness and Liberality too, we only Give but what is given us to *Give* as well as use ; for if we are *not our own*, less is *that* so which God has Intrusted us with.

289. Next

289. Next, Charity makes the *best* Construction of *Things* and *Persons*, and is so far from being an evil Spy, a Back-biter, or a Detractor, that it *excuses* Weakness, *extenuates* Miscarriages, makes the *best* of every Thing; forgives *every Body*, serves *All*, and hopes to the *End*.

290. It *moderates* Extreams, is always for *Expediencies*, labours to *accommodate* Differences, and had rather *Suffer* than *Revenge*: And so far from *Exacting* the *utmost Farthing*, that it had rather *lose* than seek her own *Violently*.

291. As

108 *Reflections and Maxims.*

291. As it acts Freely,
so, *Zealously* too; but 'tis
always to do Good, for it
hurts *no Body*.

292. An *Universal Remedy*
against Discord, and an
Holy Cement for Man-
kind.

293. And Lastly, 'Tis love
to God and the Brethren,
which raises the Soul above
all worldly Considerations;
and, as it gives a *taste* of
Heaven upon Earth, so 'tis
Heaven in the *Fulness* of it
hereafter to the truly Cha-
ritable here.

294. This

Reflections and Maxims. 109

294. This is the *Noblest* Sense Charity has, after which all should press, as that more Excellent way.

295. Nay, *most* Excellent; for as *Faith, Hope, and Charity* were the more Excellent Way that Great Apostle discovered to the Christians (too apt to stick in *Outward Gifts and Church Performances*) so of that better Way he preferr'd *Charity* as the *best* Part, because it would *out-last* the rest, and abide for ever.

296. Wherefore a Man can never be a true and good Christian without Charity, even in the lowest Sense of it;

110 *Reflections and Maxims.*

it: And yet he may have that part thereof, and still be none of the Apostles *true Christian*, since he tells us, that tho' we should give all our Goods to the Poor, and want *Charity* (in her other and higher Senses) *it would profit us nothing.*

297. Nay, tho' we had *All Tongues, All Knowledge*, and even *Gifts of Prophecie*, and were *Preachers* to others; ay, and had Zeal enough to *give our Bodies to be burned*, yet if we wanted *Charity* it would not avail us for *Salvation.*

298. It

Reflections and Maxims. I-II

298. It seems it was his (and indeed ought to be our) *unum Necessarium*, or the one Thing Needful, which our Saviour attributed to Mary in Preference to her Sister Martha, that seems not to have wanted the lesser Parts of Charity.

299. Would God this Divine Vertue were more *implanted and diffused* among Mankind, the Pretenders to Christianity especially, and we should certainly mind *Piety more than Controversy*, and *Exercise Love and Compassion instead of Censuring and Persecuting one another in any manner whatsoever*.

F I N I S.



I
TH
TH
TH
of
of
of
of
of
of
of
of
of
of
of

THE INDEX.

<i>The Right Moralist.</i>	Page 1.
<i>The World's Able Man.</i>	p. 7.
<i>The Wise Man.</i>	p. 20.
<i>Of the Government of Thoughts.</i>	p. 25.
<i>Of Envy.</i>	p. 32.
<i>Of Man's Life</i>	p. 36.
<i>Of Ambition.</i>	p. 37.
<i>Of Praise or Applause.</i>	p. 40.
<i>Of Conduct in Speech.</i>	p. 44.
<i>Union of Friends.</i>	p. 48.
<i>Of being Easie in Living.</i>	p. 50.
<i>Of Man's Inconsiderateness, and Partiality.</i>	p. 53.
<i>Of the Rule of Judging.</i>	p. 56.
<i>Of</i>	

The INDEX.

Of Formality.	p. 61.
Of the mean Notion we have of God.	p. 62.
Of the Benefit of Justice.	p. 65.
Of Jealousie.	p. 68.
Of State.	p. 71.
Of a Good Servant.	p. 73.
Of an immoderate pursuit of the World.	p. 75.
Of the Interest of the Publick in our Estates.	p. 78.
The Vain Man.	p. 84.
The Conformist.	p. 89.
The Obligations of Great Men to Almighty God.	p. 91.
Of Refining upon other Mens Actions or Interests.	p. 100.
Of Charity.	p. 104.



Fruits

